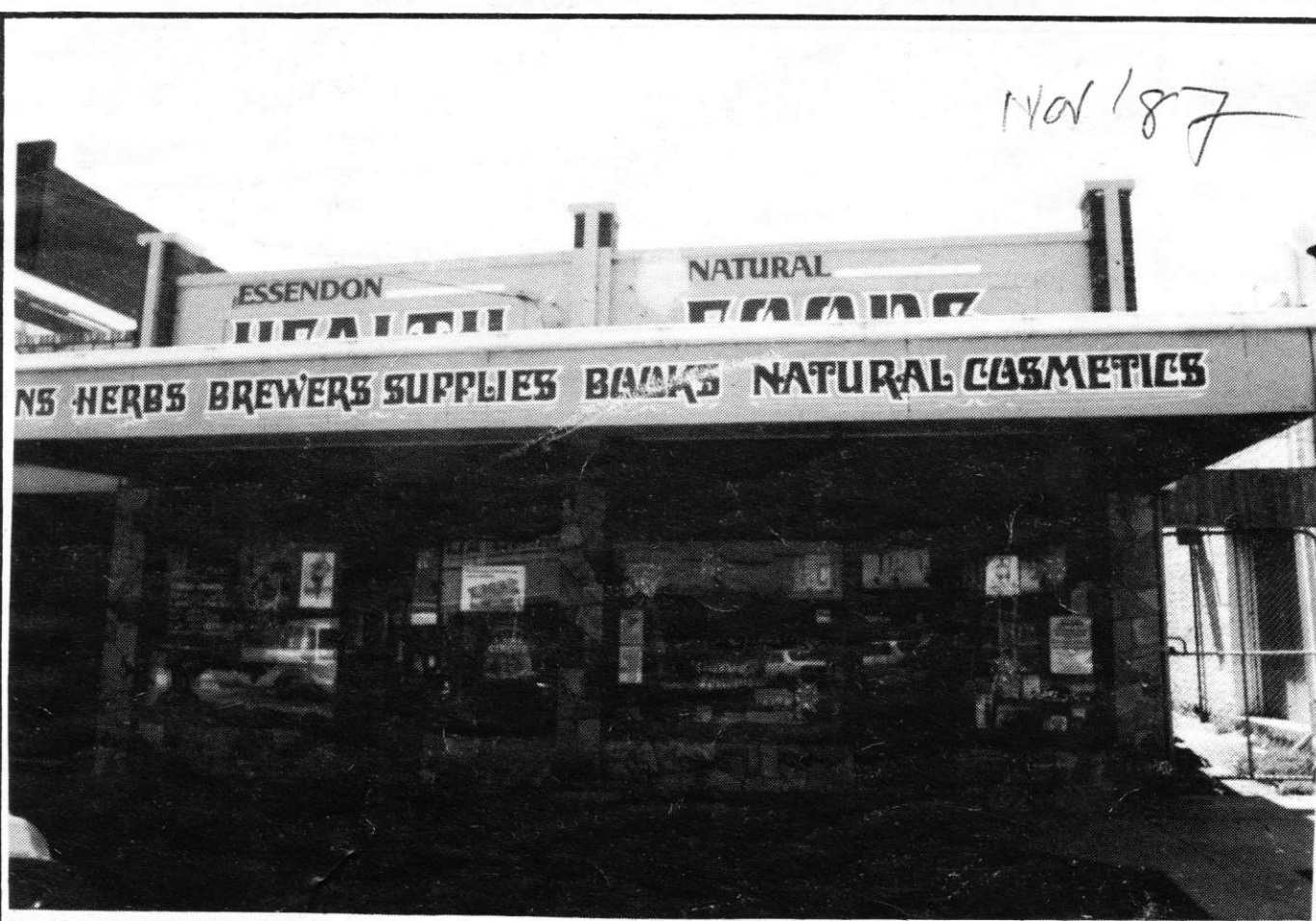
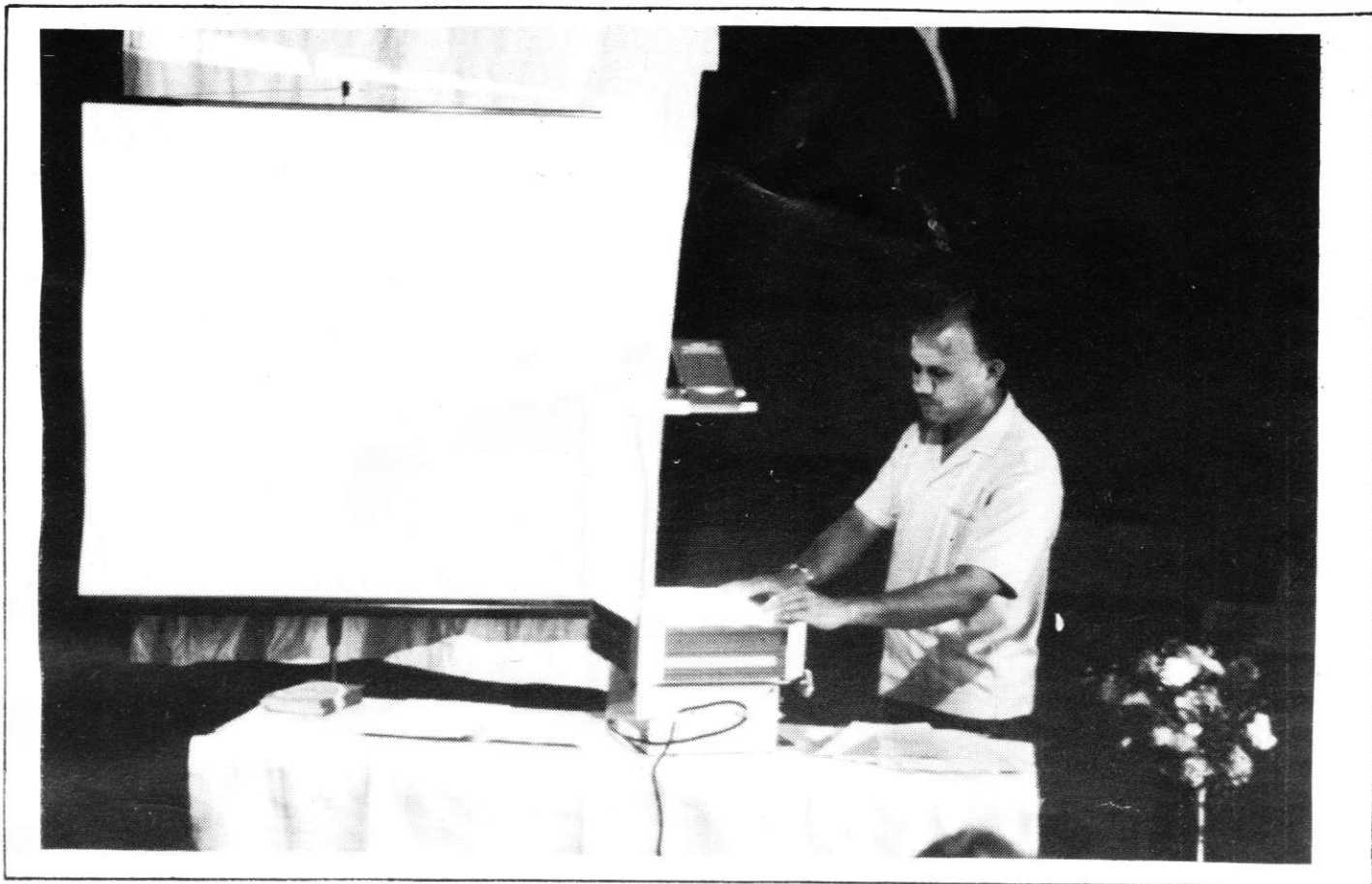


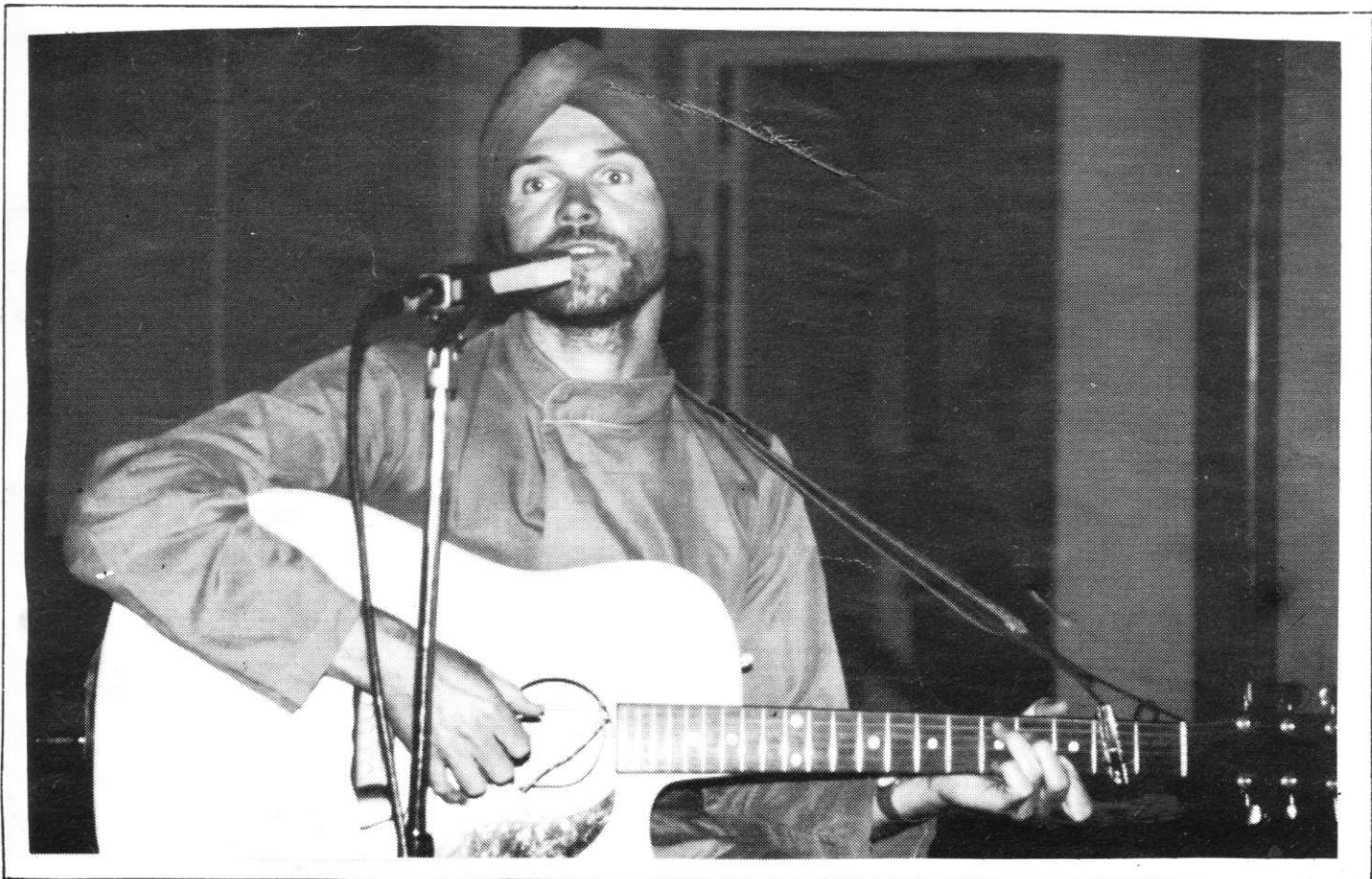
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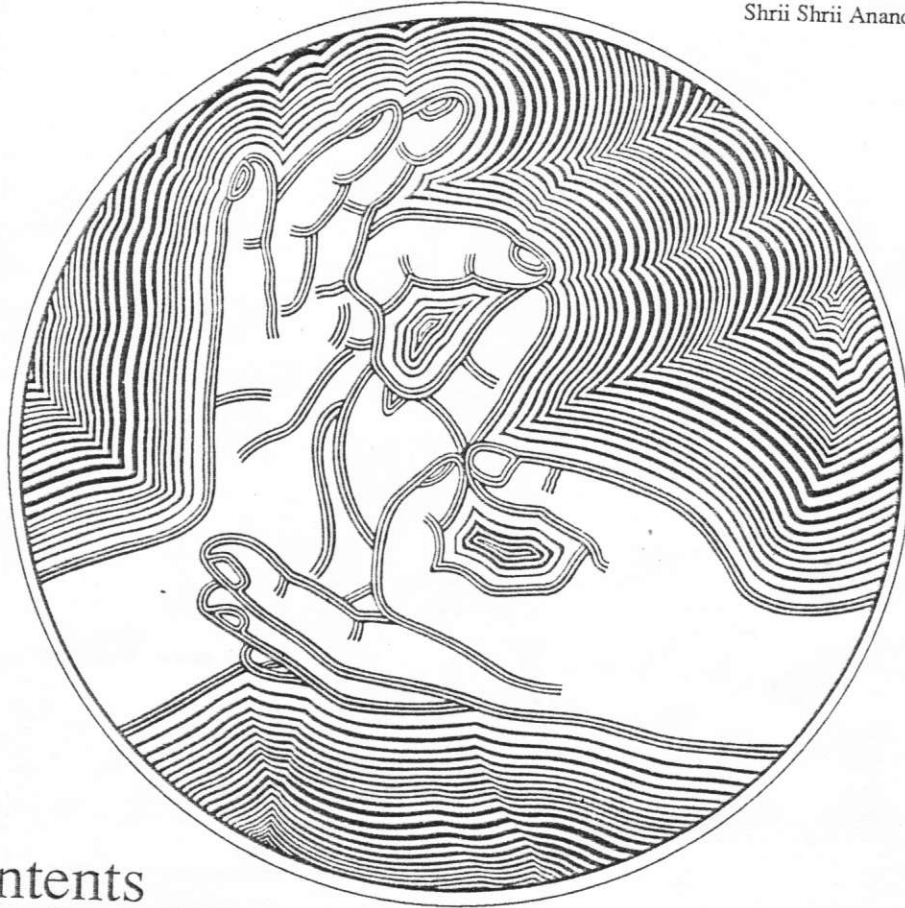
Presentations by Bhukti Pradhana and local worker during public function on Microvita, Neo-Humanism, etc. in Melbourne.



Supreme Command

Those who perform sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily this is the command of the Lord. Without Yama & Niyama (morality), sadhana is an impossibility; hence the Lords command is also to follow Yama & Niyama. Disobedience to this command is nothing but to throw one self into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

Shrii Shrii Anandamurti



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Ed.



ANANDA VANII

The night of cimmerian darkness is bound to disappear seeing the advent of the dawn. That which is ever true, which is eternal, is destined to be illuminated with the rise of the crimson dawn. Be ready for that grand ovation, that new crimson dawn in every house. Be prepared physically and mentally, armed with the force of righteousness, for the auspicious moment of the enthronement of the ever-new. Be ready to respond to the supracosmic trumpet call.

Shrii Shrii Anandamurti 1/1/88

Remain United with the Supreme Benevolence

Shri Shri Anandamurtii

Madalasa is one of the great personalities of Indian history. She left two important messages for her son. The first one was, 'Shun all sorts of company in your life. If you are unable to do that you should only keep the company of pious people.' The second message was, 'Avoid all kinds of desires in your life. If you are unable to do that, you should cherish only one desire, the desire for salvation.'

This desire for salvation has been encouraged in Indian and indeed in many other scriptures. However, it is better not to ask Parama Purusa for anything. Without cherishing any desire in one's mind, one should proceed towards Him. If at all one cannot do that, then one may pray to Parama Purusa, 'Oh Lord, lead my intellect along the path of benevolence. Keep my intellect united with the Supreme Benevolence.' In the Gayatri Mantra, otherwise known as the Savitri RK of the RK Veda, the same thing has been said;

'Ohm Bhurbhuvah svah tat saviturvarenyam bhargadevasya dhiimahi. 'I meditate on the supreme effulgence of Parama Purusa so that He will lead my intellect along the right path; the path of virtue'

Parama Purusa controls everything. If He wishes, He can easily guide the intellect along the path of well-being; indeed, one prays to Him with this expectation in mind. 'Varenyam' means 'pujaniyam,' the one who should be worshipped; 'bharga' means 'effulgence,' (jyoti) 'dhiimahi' means 'we meditate;' 'na dhiyo' means 'our intellect;' and 'prachodayat' means 'guide me.' So the overall meaning of the sloka is, 'We meditate on the effulgence of the creator of the seven strata of this universe because He is the Supreme Controller.' As He has created this little mind of mine- and if He blesses me- He will certainly be able to guide my intellect along the path of well-being. We meditate on Him with the expectation that He will guide our intellect properly. Some scriptures also say that one should not ask Parama Purusa for anything. But if one is unable to desist from asking, one may ask only one thing; 'Oh Lord, please guide my intellect properly.'

All the clashes, all the doubts and all the violence that shake human society, are the result of one defect; misguided intellect; that is, the intellect which, disconnected from the Supreme Benevolence, does not proceed

along the virtuous path. This results in negative expressions being manifested. Unless there is change in the human mind, no permanent solution to any problem can be found. By exerting circumstantial pressure we can discipline immoralists, exploiters and antisocial elements, but this is not the permanent solution. Collective efforts in this regard will always continue, but simultaneously we must strive to arouse benevolent thoughts in the human mind so that people are encouraged to move along the right path, uniting their intellect with the spirit of benevolence. Only one approach will not do - both are required. One is temporary, the other, permanent. Those who entreat Parama Purusa to endow them with a benevolent intellect are sure to prosper; their progress is a must. Those who have never prayed in such a way, nor are praying thus at present, nor are likely to do so in future, should also be 'inspired to unite their intellect with the Supreme Benevolence.' This is our social dharma. If we fail to do that, it means that our social dharma has become distorted. So the propagation of dharma is a social duty. It is not the sole responsibility of any one individual, but is the collective duty of all honest people. In a sloka in the Vedas it has been said;

Ya eko'varno bahudhashaktiyogad varnananekan nihitartho dadhati
Vicaeti cante vishvamadao sa devah sa no buddhya shubbhaya samyunaktu.

When there was nothing, when this colourful universe was not created, Parama Purusa, the colourless entity, was ever present. He exists now and will also exist in future. With His many powers, He has created this colourful world. At the beginning of creation He was a lone entity, and at the end of creation He will also remain alone.

What should we ask from Parama Purusa? He already knows what the individual and collective needs are. He is associated with each individual through His 'ota yoga' (yoga of association), and with the entire universe through His 'protayoga' (yoga of pervasive association). Remaining in the midst of all, He gives instructions to all. He knows better than anyone what their own needs are. So what should you ask from that entity who knows your needs better than you? In my opinion, nothing because He thinks about you more than you think about yourself. He understands you more than you understand yourself. However, if you do wish to say

something, you should say,

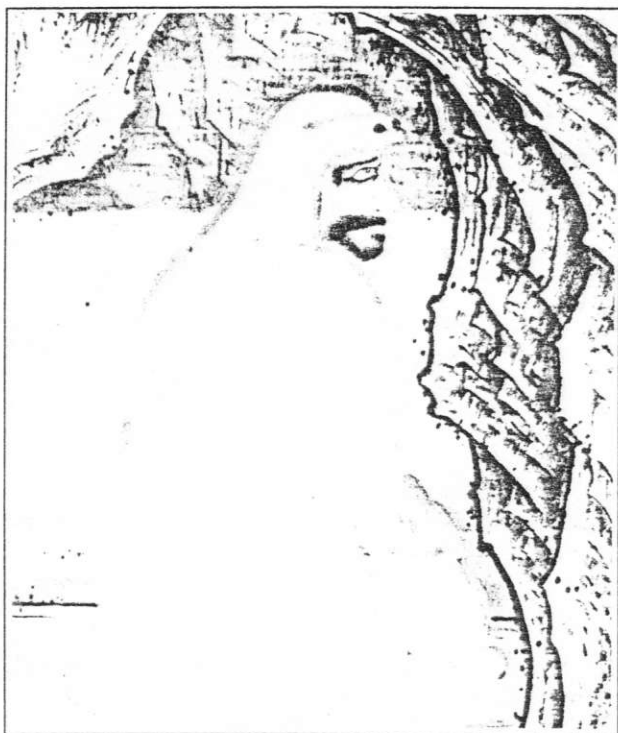
'Sha no Buddhya shubbaya samyunaktu.'

'Let Him unite our intellect with the Supreme Benevolence because the moment we forget Him we move even further away from Him and virtually become animals in human form. And the moment we think about Him we become supermen and superwomen in human form.'

So let up pray to Him that we never forget Him, that we always remain united with that Supreme Benevolence. Let Him arouse unwavering ideation in us. 'Smrti' means 'memory' or 'recollection' and 'druvasmrti' means 'constant recollection' of Him. One should always remember one thing constantly; Parama Purusa. This will result in the intellect being constantly full of benevolent thoughts, forever linked with the spirit of benevolence. This and this alone should be the one prayer of human beings.

Evening, Kalikata, 11th Nov. '78.





One Time at D.M.C.

Nagina

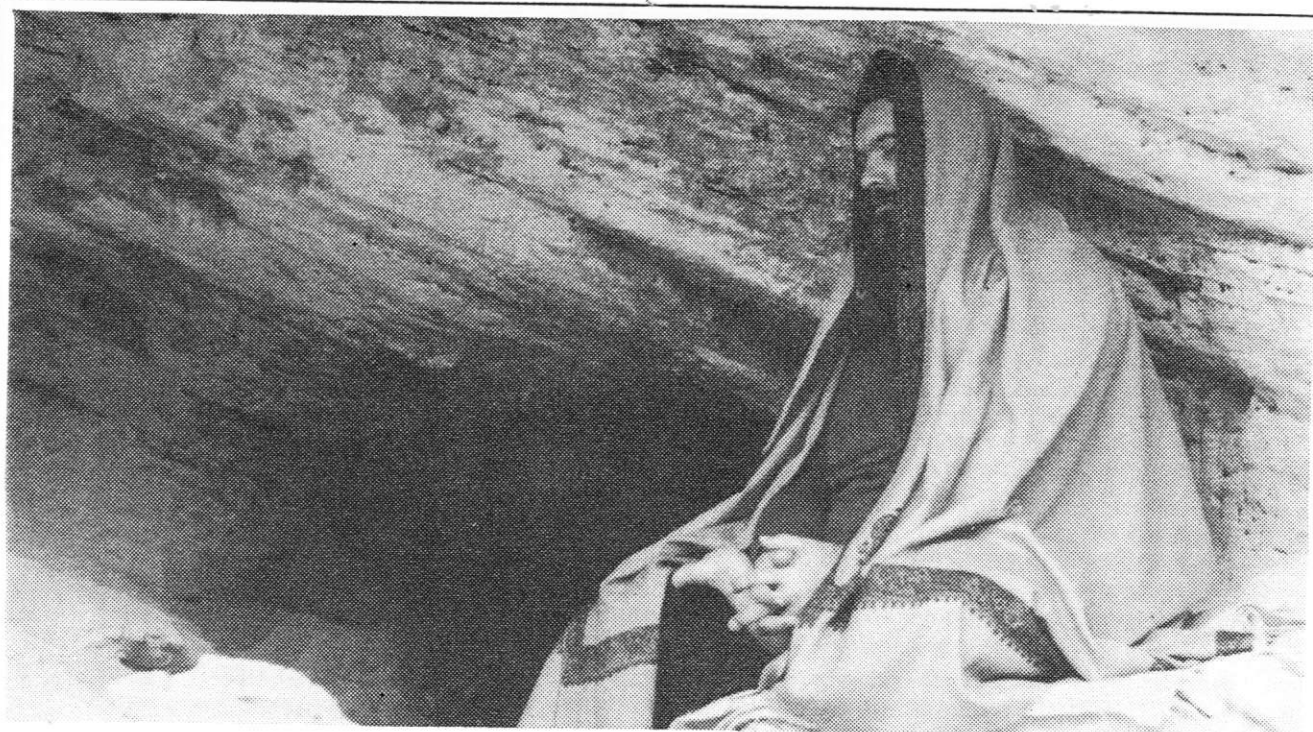
One time at a Dharma Maha Cakra or DMC in 1957 which was my first DMC. When I came to attend DMC I saw thousands and thousands of people falling down from the train onto the road, singing and dancing. A very new thing to me. How have these people forgotten the world and are not feeling shame- the intellectuals, the high officials, big business men, big doctors, people of rank and file in society? How are they dancing on the road, singing and forgetting? I could make tears coming out from the eyes of many. Many who had become unconscious on the road and fallen flat- it was the enjoyment of samadhi on the road. There was no BABA physically present; these people were simply getting down from the train and going to the place of DMC to find BABA's darshan. Such was the state of the people; these people in the state of mental tension, people suffering from blood pressure, people suffering from many other mental, psychic and physical diseases would be forgetting in the psycho-spiritual vibrating atmosphere created by BABA in this town. I think later BABA explained. I had never seen BABA. BABA was sitting in the room. I was sitting in the next room. People had been going and prostrating before BABA. I was also asked but I did not like to prostrate. I was an intellectual. I thought it was not fitting so somehow or other I bowed down before Him, but did not prostrate. I turned from Him. After some time BABA went for His usual walk and returned from there. I was doing Sadhana in the same room when BABA came in from His walking. It

was a hundred yards from there. I suddenly felt just like an electric shock in my body and a great thrilling sensation and I started weeping, crying unknowingly and great love and affection developed in me to see BABA. BABA now entered the room. I ran towards Him with a speed without restraint in my body and fell down.

Now Bindeshvaji asked me. "Why have you fallen flat here now, boy? First time you came, you did not prostrate. Why have you prostrated now?" Then I could understand, a disciple cannot prostrate to the Guru. Really the feeling is given by the Guru. It is given by the Preceptor. The feeling of namaskar or the feeling of prostration. Even good qualities are given by the Guru transmitting spiritual waves from His body. It was the transmission of spiritual waves from His body that allowed me to go into the state of ecstasy and prostrate before Him.

We are now attending DMC. BABA is on a dais. He has been garlanded. Then He sat down and took His seat. Thousands of people started saying, "BABA, BABA, BABA." Many went into ecstasy. They were thrilled. Many started weeping. The whole atmosphere was charged and thousands of people began weeping. I was also so high in the state of spirituality. Very newly initiated, I was amazed to see how a person in gentleman's dress of the 20th century could create such a spiritual atmosphere, so soothing, a happy, loving and affectionate atmosphere away

from this world, something I had never seen in this world, neither in the house nor anywhere in this world, in my friends or in colleagues, anywhere. How loving BABA is, sitting there. He started with Pravachana or spiritual talk. BABA goes on talking and disciples after 10 minutes would cry, 'BABA, BABA, BABA.' Many would stand and start dancing. Many would start crying. Many would laugh. So by the presence of Guru, everyone enjoys spiritual elevation. The disciples who do sadhana in their houses and are unable to develop themselves much would get much inspiration in the field of spirituality only by the presence of the Guru. BABA sits in DMC and He tries to see every disciple with the help of His spiritual eye. At the time He transmits His spiritual power to the body of the disciples present there. Not a single disciple can escape there. Everybody is so much higher at that time. In Pravachana the collection of the answers of the doubts of the disciple during their sadhana periods which would have been in their minds for months, and years together would be answered because the Guru is all-knowing. He is studying them. He knows the actions and utterances of all the tongues as a Preceptor, as Guru. He will remove the doubts of disciples. Otherwise the disciple will not follow the path of spirituality. So by the presence of BABA is DMC, the welfare of the disciples is seen to. So many psycho-physical diseases are also cured unknowingly in the presence of this DMC. The Disciples afterwards will realise that they attended this DMC and now



The Story of My Love

Santosananda Avt.

I have loved you. I have given my heart to you. I have made myself slave of your love. Your love is such a great thing to achieve! It is such a precious treasure to attain, preserve and enjoy it!

What a beautiful world you have shown me, dear! Strange yet fascinating! Novel yet overwhelming!! Dazzling yet soothing!!! The door of your house of love opens. The limitless firmament of your love overcasts the environs and I am face to face with a new world of your experience.

.....in the joy of your love, I sit and in the light of your love I walk. In the nectarian flow of your love I bathe and on the perfumed body of your love I lie. In stirring embrace of your love, I awake and in feeling the throb of your heart I rejoice.

You touch my body with the softness of your love, you drench my feelings with the kiss of you intoxication. You hold me in your arms of sweetness and tenderness. You penetrate the depth of my joy with the elixir of your bliss.

Dear! you dwell in the world of love. You live in the land of love, you exist in the surroundings of your love. You flow in the glory of your love and you blossom in the fragrance of love.

Love is your body, dear, and love is your beauty. Love is your soul and love is your shelter. Love is your idea and love is your charm. Love is your melody and love is your song. You are love and love is you. I see you sit on the throne of love and I find you are adorned with the effulgence of love. I look at

you intently and am drawn closer to you instantly. Your look pulls me and your appearance thrills me. I fall in love with you and enjoy being captivated by you. You intoxicate me and you saturate me, my dear! You play with me and you dance with me. You sit with me and sleep with me. You commune with me and you remain with me.

Oh! my dear divine, O the pollen of my heart and the joy of my soul! Make the story of my love immortal. O the flower of my beauty! O the sweetness of my love! Let this love be the song of the people, let it be the talk of the town! May the creation throb with the undecayable fragrance of my love. O the lord of my love! Make me the epitome of thy love. Make me the embodiment of thy sweetness and indeed the soul of thy fragrance.

Cont from page4

their mental and physical agonies are cured. This is my personal experience to some extent. I cannot explain everything of spirituality.

I joined Ananda Marga in 1953. Almost from beginning I had the desire to realise God. In the course of time, I was posted in Mysore, then I came to Patna, then I was posted in Ananda Nagar. There I was going on. Things were okay but still I was feeling that I must do something. So I decided that within myself I must attain liberation and for this reason I was ready to meet my result. With this resolution I started doing meditation 12 hours, 13 hours, 14 hours, like that daily. Just as I was going

out for a few minutes, coming to my room in Ananda Nagar, the vibration was full of bliss.

After some time had passed like this for a week or so, one day while I was doing Dhyana, all of a sudden I found that everything was futile. All my spiritual power, all my psychic and physical energy was completely gone. I had lost everything. I was remembering everything. I was remembering every relation. I was remembering each and everything but nothing was happening. Whenever I stood my legs would tremble. I was not able to move, even to the Margii's place where I was taking my meals. I knew for certain that BABA had done this. I knew that BABA did not want this. There is a code

word which Kapalikas know. With the code, I mentally called "BABA." And I told Him and surrendered to Him, and everything which I had previously returned. From that time onwards I began to feel and say to the Margii's that it is not the Sadhana, it is not the practice, it is the Guru who does the things. If the Guru does not do this, things will not happen. Whatever sadhana a man does, whatever practices a man does, whatever things are there, without the grace of the Guru nothing will happen. It is the grace of the Guru, then Sadhana. Sadhana is futile if Guru's grace is not there. There I was practically convinced that it is not the Sadhana which does the thing. It is the Guru and Guru alone who does the thing.

AMURT in AFRICA

Ac. Shiilabhadrananda Avadhuta

In a continent where two-thirds of its people sleep hungry, 75% remain illiterate and over half the population never see a doctor for their whole lives, AMURT's scope for work in Africa is never-ending. In 1987, AMURT made headway in many countries through both short term and long term projects.

In the short term, AMURT was quick to the rescue following the disastrous floods which struck Natal/kwazulu in South Africa in September. Choosing to work in the hardest hit and most neglected disaster area, Ndwedwe Magisterial District, 90 kms north of Durban, AMURT distributed 60 tons of dried mealie meal and soup rations to 50,000 people in ten tribal areas in four weeks following the floods. Described as the worst disaster in South Africa's history, flood damage was estimated to be 500 million US Dollars and resulted in the loss of 300 lives. AMURT has committed itself to long-term development aid in Ndwedwe District through a combined pre-school-dispensary-co-op farming venture to assist the flood victims to rebuild their devastated communities. Elsewhere in RSA, AMURT continues to feed 2000 indigent poor children in five urban townships in Johannesburg and Cape Town.

Not to be outdone, AMURT chapters in Kenya, Zambia, Congo, Ivory Coast, Nigeria, Liberia and Senegal have been providing long term development assistance through urban and rural pre-school education centers which double as part-time medical clinics for the community.

Most prominent of all AMURT's development work is taking place in the two neighboring West African states of Ghana and Burkina Faso.

The AMURTEL project in Kwame Annum/Ashallaja villages in Ghana has now completed its second year of full scale operation with sparkling improvements. According to the latest report of October, 1987, there are now four schools in four different villages with a total enrollment of 300 children. The attached farm at the Kwame Annum school is now producing maize, groundnuts, cassava, okra, peppers and beans on 6.50 acres of cultivated land, which will have been harvested by the time this article goes to press. The farm produce has thus far been able to wipe out the malnutrition in our village

schools as well as provide the patients at our clinic with cheap, nutritious produce. Many rural diseases could be alleviated with a properly balanced diet which AMURTEL's farm produce is now providing. An irrigation pump and additional farm equipment will be needed in the next six months to meet ever expanding objectives.

The corn grinding machine donated by Love a Little One from the USA has now been installed and villagers are coming from afar to have their corn ground for cooking.

The medical clinic is now all but completed with the toilet and bathroom facilities, painting and front pathway, all expected to be completed before the close of 1987. In the meanwhile, a full time village health worker has been rendering medical treatment, drug prescriptions and oral rehydration therapy to about 40 villagers per day who attend the clinic from neighboring villages.

An automobile was recently purchased to facilitate transportation of supplies and to better supervise the schools, farm and medical clinic.

Meanwhile, in Burkina Faso, AMURT work received a big boost recently with the purchase of a 4WD Toyota Hi-Lux double cabin vehicle, for the Doctor from the funds raised in America by the Global Co-ordinator, Dada Vishvarupananda. A doctor from France has volunteered to serve in the Deou Hospital for the next three years. He is due to arrive to assume his duties by the end of the year. The hospital is running nicely with two nurses and one mid-wife (who takes care of the maternity ward). Medicines have been supplied by the W.H.O. and the Burkina Faso government has supplied an ambulance to retrieve patients from the remote villages.

In the second aspect of AMURT's work in Burkina Faso, its 'Fight Against Drought' programme is in full gear with one Agricultural Officer hired by AMURT touring outlying villages to advise which crops to grow, preparing dams to preserve water and teaching soil conservation measures. This project is being funded by the Australian Development Assistance Board (A.D.A.B.) as well as AMURT branches in Hong Kong, Suva, Berlin and NY sectors. NY Sector has committed US D 1000/month to care for the upkeep and maintenance of the doctor who

will staff the hospital and the surrounding villages to educate the people on Primary Health Care.

Thus it can be seen that AMURT's work in Africa is pushing upward and outward in response to the needs of the people, wherever that may be. Surely with your active co-operation, these activities could increase dramatically and set the stage for far-reaching development assistance in many African countries where AMURT is already established. AMURT's ultimate purpose would be to eliminate poverty, ignorance, and disease; the daily and accepted facts of life for most Africans.

A'c. Shiilabhadrananda Avt.



AMURT'S Quick Response to South Africa's Worst Flood Disaster

INTRODUCTION

Durban, the capital city of the province of Natal in South Africa experienced 304 mm of rain in the last week of September 1987. Over the same period Ndwedwe, a magisterial district comprising 18 tribal areas received 1000mm of rain (Ndwedwe approximately 80 kms from Durban is part of the self governing national state of KwaZulu. It is not an "independent homeland").

At the time of the floods, I was in Johannesburg. Our jagrti has no tv and newspapers are purchased irregularly so I was a bit uninformed as to the extent of the disaster. Over the following days, mainly from the radio, I gathered bits and pieces of information; "state of emergency declared; 250 dead; hundreds missing; R1000 million damage; another bridge washed away; mudslides" etc. By the end of the week BABA had sent me with Dada Shiilabhadrananda to get first hand experience. Ananda Marga units in Johannesburg, Cape Town, Newcastle and Durban began collecting goods and funds with the Margiis of Lensia, collecting approximately two tons of food and donations of clothing and blankets. Through the generous use of a truck, we transported everything to Durban, leaving midnight, Sat. Oct 3. Sunday morning, after changing drivers and getting some sleep in, I awoke in Natal. It was a sunny cloudless day. The closer we got to Durban the more flood damage we saw - mudslides, washed out roads, detours, erosion and fallen trees. It was a small indication of what was to come....

Arrival in NDWEDWE

Ananda Marga in Durban had been alerted to the situation in Ndwedwe by local relief organizations who said that the majority of Ndwedwe had received no assistance and was in dire need of it.

We arrived early Sunday morning in Durban and by the afternoon were doing Sadvrata in Ndwedwe. That Sunday I was impressed by the fresh clean air and green hills - there was a relaxed country atmosphere about the place, reminding me of my early farming days in New Zealand. As yet I hadn't seen the tragedy, just a few hills away.

That Sunday was AMURT's first contact with members of the local KwaZulu government—Denis Hlophe, chairman of the local development co-operative and Earnest Mkhoba, Head of the Dept. of Agriculture. It was the beginning of a special relationship

especially with Mr. Mkhoba that came to include the heads of all the government departments and senior member of the community. All of these people I have the deepest respect and admiration for. I know that it is reciprocated for AMURT.

On Wednesday the 6th of October, the chief magistrate of Ndwedwe, Mr. Buthelezi called a meeting of the heads of all government departments, the chiefs of the tribal areas, the indunas (senior men of various tribes) and representatives of the various community councils. AMURT was invited as the only relief organization working at that stage in Ndwedwe. I well remember AMURT being introduced to the assembled people—it was so simple and said with such a depth of sincerity.

Following this meeting a crisis committee was formed, between the heads of the government departments and AMURT. While AMURT was making efforts to secure a regular supply of food, the crisis committee approached Red Cross and the Rotarians who provided 6.5 and 1.5 tons of food respectively. Along with AMURT's food, food parcels were made up for distribution in Hlophe. It was my first experience seeing the damage and meeting the people affected. One Kraal (a collection of houses for an extended family) I visited in this area has lost four out of ten houses. Luckily they could move into the existing houses—many families were not so fortunate. The men generally went into the cities to find work and only returned if they failed to do so. With most roads impassable, many families lost contact with their husbands/fathers at a time when they needed them most.

BUILDING BRIDGES

The biggest problem with the distribution of food and goods was the lack of access to the most needy areas. Bitumen ended approximately 15 kilometers before Ndwedwe and the roads going out from there are dirt roads, with only the main roads having some gravel. The Works Dept., under Mr. Goba, is responsible for roads. They have been working seven days a week, but their manpower and machinery is inadequate for the size of the job. One bridge crossing in particular, of the Umdloti River, was of particular concern. It closed off access to 5 tribal areas. At least 20,000 people were affected by this one bridge. And to even reach this bridge an even smaller one had to be repaired. After a few

weeks of promises and frustration no progress had been made on these two bridges. So rather than wait for the availability of machines, through Mr. Mkhoba it was organized that approximately two dozen people would repair the first bridge by filling up the washed out section with rocks and dirt on top.

The Dept of Agriculture supplied a tractor and trailer and a small wage of 3 Rand (1.50 USD) per day to each person. The first day I went to check on progress and at 10 am found everyone sitting in the shade- "breakfast" I was told. (Nobody had any food with them). I found one woman who spoke English. I asked for work to start. As is the African way, if you want to get yes for an answer, you will, even if the action is no. Not speaking Zulu forced me to think some more, so, I started collecting rocks and deliberately chose the biggest. They watched me struggling and quickly gave a hand. Soon everyone was working hard, even a few local kids got "press gangs" into helping. In three days our first bridge had been permanently repaired. Now I had to go back to Mr. Goba and continually pressurize him to raise the priority of the main bridge. Due to the shortage of machinery and other important road work to be done, Mr. Goba could only promise "as soon as possible."

The river at the main bridge is very wide but shallow - less than knee deep so an appeal was made to the community, to come to the river crossing to help with the repair work. At least 200 people turned up, but due to the size of the job and few tools, progress was very slow. Watching the people working, the thought came to one of the Didis to use the people to ferry food over by hand. Great idea. Within the hour we had 1.5 tons of food being ferried over the river on foot. Stranded on the other side, BABA provided a truck (of early 50's vintage) with the owner willing to transport this food to Tafamasi tribal court, about 15 kms away. Our plan was to distribute this food the next day, but a bigger plan called for 3 days of rain. Rather than have the food sit in a store, with hungry people to feed, we sent word that we couldn't return, due to the weather, and for the community to organize distribution. Luckily there is a small health clinic in Tafamasi that is reasonably central and the nurses there were only too willing to help us. This was an ideal solution, as the nurses know the poor and needy families intimately. These ladies are the real Zulus, a proud, friendly and strong race of people compassionate and having a love of life. It is



a tragedy that these qualities have often been submerged by the pressures of living under apartheid, especially in the cities.

These qualities and more are expressed in Mr. Ezrome Shangase, a community councillor in Tafamasi. I regard him as a true Zulu, with a strong sense of compassion for the people he is elected to serve. When I found out through a third party that he is very rich (for rural South Africa), owns a big house, a car and owns the local store, my admiration for him could only increase. Some shop owners have complained about the relief feeding - its bad for business - so working with Mr. Shangase restored my faith in human nature.

Those first few weeks were extremely busy and chaotic with a normal day starting at 4 or 5, in Ndwedwe by 7:, finishing by the late afternoon and often people to see about relief or meetings to attend in the evening. Rarely did a day finish before midnight and all of the time under great pressure to find a regular supply of food. Clash was everywhere - I felt itself continually harassed by minor details. Meditation degenerated to the point where it was an effort merely to sit still for 30 minutes. Hungry people waiting for help was a thought never off my mind. From information supplied by the Crisis Committee, we knew of 6501 families that needed assistance. This was only an initial estimate as some areas were totally inaccessible. Taking an average of 7 people per family, that's 45507 people. I know of one family (that lost everything) of 19 children so this figure was conservative. I approached a major national relief organization, Operation Hunger, with these figures and I'm sure that they didn't believe me. They initially gave AMURT 100 12.5 Kg. bags of mealie meal (a white powder, mixed with water and boiled that is the staple diet of African people).

We had only a 2 door Corolla, on loan, for transport and 1.25 tons of food to collect; no problem; three trips later we had collected it from the mill and temporarily stored it on the front porch of a Margii's house.

FOOD COMMITMENT SECURED

That first shipment went to Tafasmi. The only way to impress on Operation Hunger the severity of the situation was to organize a 4WD to take them for a tour of the accessible areas which we did. Mr. Madlala, the Senior Health Officer and head of the Dept. of Health was our guide. After we had seen houses completely washed away, crops destroyed, 2 or 3 families living in one house, or worse, in the remains of their own and talked to the people affected and seen how hungry they were, AMURT received a commitment for basically whatever we required. Our biggest problem was over - praise BABA - which raised new ones - how to feed 50,000 people.

THE AIRLIFT DRAMA

It was decided at the next Crisis Committee meeting that AMURT and our new found partner would take responsibility for ten tribal areas. Of these, five were inaccessible and required food to be flown in. Our efforts, and that of the Chief Magistrate to get helicopters from the use of a "chopper" for an air lift over two days, and to do an assessment prior to this also by chopper. On Monday, Oct. 19th two rental trucks from Johannesburg arrived in Ndwedwe with approximately 25 tons of mealie meal. The plan was to back the trucks up to the chopper pad and load directly onto the chopper. With the trucks came more rain - it wasn't until Wednesday that the weather was clear enough to do our survey flight. I was fortunate to represent AMURT on this flight and filmed the event on a video camera. The lasting impression was of the kids - a vacant stare, listless and lethargic, nobody smiling, swollen, distended stomachs. With the worst cases the belly button protrudes out for up to three inches - an ugly sight.

The weather looked good for the airlift the following day and that evening I was in high spirits - now after tremendous clash, we were making great progress with Baba's work. So the following morning I was devastated by the news that our "chopper" pilot Mr. Peacock, had decided not to work for us and actually refused to fly the food in. I couldn't comprehend his reasoning - he didn't believe the need was great enough and it was a waste of public money. Nobody asked for his opinion and he stood to earn Rands 10,000 (US\$5000) for 2.50 days work. Events went from bad to worse and the situation was beginning to take on dark political overtones. Durban's only other commercial helicopter company, National Airways which has a contract to do work for the KwaZulu government said it was unavailable that day. Digby Morrison, a pilot in a corporate fleet had been given a temporary charter permit to do relief flights in the first two weeks of the flood. He offered to fly the food in for the fuel costs only and applied to the Dept. of Civil Aviation in Pretoria for an extended permit. His application was turned down.....

MASS FOOD DISTRIBUTION

Whilst this was happening, the two trucks from Johannesburg were still waiting with the meter ticking over. I finally got the okay to use a nearby tribal court as a store room, so on Saturday morning 6 days after they arrived, unloading of the two trucks was completed. This load of 25 tons was added to the 19 tons that arrived the previous day. With soup mixture there was now over 56 tons of food but sitting in a store; how to get it to the people?

Mr. Gcoba of the Works Dept. had been

making good progress with opening up the roads. By the 23rd of October the bridge across the Umdloti River had been temporarily repaired and Cibane, Wosiyana and Khumalo tribal areas were said to be accessible. On the 24th we borrowed a Dept of Agriculture truck and loaded up with 445 bags of mealie meal, 12 sacks of soup and 20 spirited Margiis, we completed a treacherous ride to the Cibane Tribal Court. The assembled people, dressed in a variety of bright colours, were so happy to see a truck load of food arrive, with everyone laughing, dancing and cheering us on. "Baba Nam Kevalam" was soon taken up by everyone which helped create a special and memorable atmosphere. All the clash and effort to get this food to the people was forgotten, seeing such wonderful results.

THE ZULUS TAKE TO BABA NAM KEVALAM

Distribution was now progressing very well. Word would be sent ahead of time of the day we would arrive and all the women folk and kids would patiently wait for us. The chief and senior men and women of the area would have lists of all families that required assistance, ready for us and they assisted us in the distribution. This is the best part of AMURT work - everyone working together to help each other. Some tribes sang 'Baba Nam Kevalam' better than other, i.e. in Hlophe a headman was using a loud hailer to sing "Baba Nam" to the accompaniment of a guitar. The women folk and kids soon joined in. This man is real Zulu warrior material; big, strong, with a deep voice. It was something special to see him lead Kiirtan.

Malangeni was another special feeding. This was the second to last area to be opened up. (The last area, Maphephetheni is still inaccessible - the road was washed off the side of the mountain and much rock has to be blasted to make a new one). We arrived late in Malangeni after most of the distribution had been done. The people still hadn't started to disperse, so the Didis started a very nice Kiirtan that soon had the people, singing and clapping and the more enthusiastic started dancing. The Zulu people are so spontaneous in their joy. It has indeed been a very special privilege to do Baba's work among them.

DEVELOPMENT PLANS

The crisis is now over in Ndwedwe. We are not feeding entire communities anymore. With the help of the local community, we are identifying the poor people who need longer term assistance with food and for these people we have blankets and clothes.

The emphasis has now shifted to development work. This is the responsibility of the KwaZulu government. But the Ndwedwe Development council, which is a recognized government body has absolutely no funds at

all. How can you do development work with no money? Yet this Council is a collection of senior community and government workers who have a commitment to helping those in Ndwedwe less fortunate than themselves. They want to assist AMURT in any way they can and AMURT is very fortunate to have an assembled team of local experts ready and willing to help us. But we share a common problem with the M.D.C. - funding.

Many appeals are made for funding and help in Ananda Marga and all for excellent causes, Ndwedwe being no exception. The Zulu people need help to help themselves. This requires regular, long term funding. We have one pre-school in Shangase, Ndwedwe for the past one year. This is just one of the areas for development. In Wosiyana, I had discussions with a teacher who asked about starting a soup kitchen for her school. Apparently the school is too far off the main road (Ndwedwe itself is off the "main road") to get help from the South African or KwaZulu governments. (Schools in the greater city area can get free food). She complained of malnutrition affecting her pupils' ability to learn and told me that school fees for the year are 40 cents. Some people can't afford to pay...

With your support AMURT can do much more than just talk about soup kitchens, school co-operative gardens, pre-school education, employment co-ops, etc. There is so much of Baba's work to be done. I trust Baba will influence your decision to help.

CONCLUSION

My direct involvement in Ndwedwe is drawing to a close. With the next few weeks I will be on my way to India and DMC. I have been very fortunate to be able to do Baba's work. As Baba said, "Let the Zulus feel the sweet touch of friendship of ananda Marga through your service." It is a special privilege to be a part of His Divine Plans.

Namaskar.



"Meeting Tofu Icecream in Melbourne," or "Essendon Health Foods Converts to Dharma"

From Melbourne

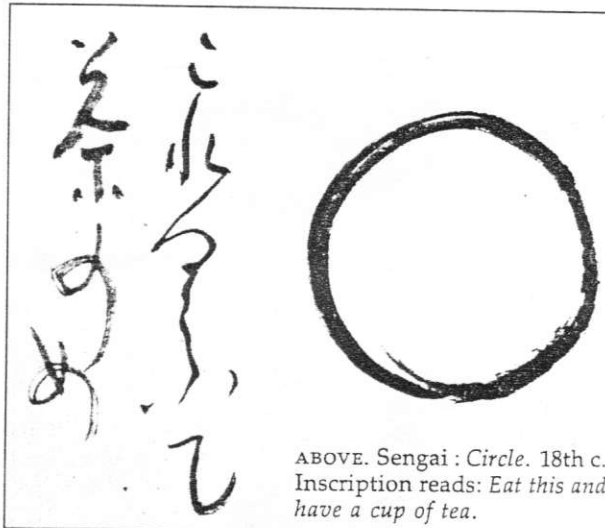
The good news is that we have recently taken over a Health Food Shop in Melbourne in the business district of Essendon. The bad news is that Dada Agamanandaji and Dada Diipaunkaraji, who are responsible for the shop, are now too busy to write this article about it, so I have to do it.

As you can see from the photographs, it is well stocked with a wide variety of herbs, vitamins, nuts, dried fruits, wholegrains, drinks, soy products etc. The premises are double the normal shop size so there is enough space for a lunch sandwich bar, and a frozen yogurt machine. The tofu icecream is delicious - this week they are getting the new Maple and Pecan flavour - my favorite!

The business was running for 16 years before we bought it, so it is very stable and a sound investment. There is a regular clientele who greatly appreciate our friendly service. We have established many good contacts in the local community and are in an ideal position to offer yoga and meditation therapy too customers with stress-related problems. Already a number of our customers have learnt meditation.

Prospects for the future is expanding our new organic fruit and vegetable line and further developing our involvement with a bulk buying group of 20 health food shops with whom we share large orders at a discount price so that we can compete with supermarkets.

We are presently looking for a permanent manager to handle the occasional crises (such as when one fridge broke down and all the Tofu Icecream had to be saved from melting.... the catastrophe as I experienced it actually was in the heavy duty digesting afterwards) and the day to day running of the shop which is generally a very smooth operation.



ABOVE. Sengai : Circle. 18th c.
Inscription reads: *Eat this and
have a cup of tea.*

Melbourne in Transition

On Sunday 13th December, Melbourne Margiis put on a very successful Seminar/Feast/Concert entitled "Earth in Transition." (Note the original title). The work of all of the six new committees was represented in what turned out to be a most inspiring and varied programme.

The afternoon began with Manorainjan's introduction and Dada Krsnasevanandaji's lecture on "The Great Depression of the 1990's" which was an eye opener for a number of people. Kamala then presented a nicely prepared talk and slide show on Neo-Humanism.

Following afternoon tea, we heard an excellent lecture on Microvitum by Nanda Gopal and Jitendra which stimulated some good discussion.

The afternoon closed when Dada Nabhamiilanda showed slides and spoke about our relief work in Africa.

Then it was time for meditation - by this time there were about 50 people there so it was bhajans, kiirtan and sadhana downstairs followed by a delicious feast outside in the (for once! — this was in Melbourne remember) late afternoon daylight saving sun.

The concert began with our Melbourne Prabhat Samghit group followed by Kolambii. Sev-

eral of those who'd never heard of Prabhat Samghit before were noticed beaming blissfully for extended periods of time during the events.

Then Dada Nabhamiilanda, accompanied by Harry Williamson on Keyboards and Lindsay Buchland on hand drums performed some of his songs with slides including a new song about the Eritrean war called "Even the Stones are Burning" which the audience insisted they play again. By this time the mood was very blissful and the day really ended on a high note.

The whole event was interesting - a nice way of presenting some of the unique aspects of Baba's Ideology in an attractive and entertaining format. We plan to conduct something similar again in February, and have come up with several ideas to improve the whole programme.

LORD, YOU TAKE US BY
THE HAND,
TO TRY AND HELP US
UNDERSTAND YOU
LET US FLY SO HIGH
ABOVE
AND THEN YOU LET US
FALL
WITH ALL OF YOUR LOVE

SHATTERING ILLUSIONS
ONE BY ONE

AND AS OUR STRUGGLE
GOES ON AND ON
STRENGTHENING OUR
HEARTS FOR THE DAY
YOU WILL BE GONE
WE TRY TO LEARN AND
LIVE THE TRUTH
CONCEPTS FADING TILL
THERE'S NOTHING LEFT
BUT YOU

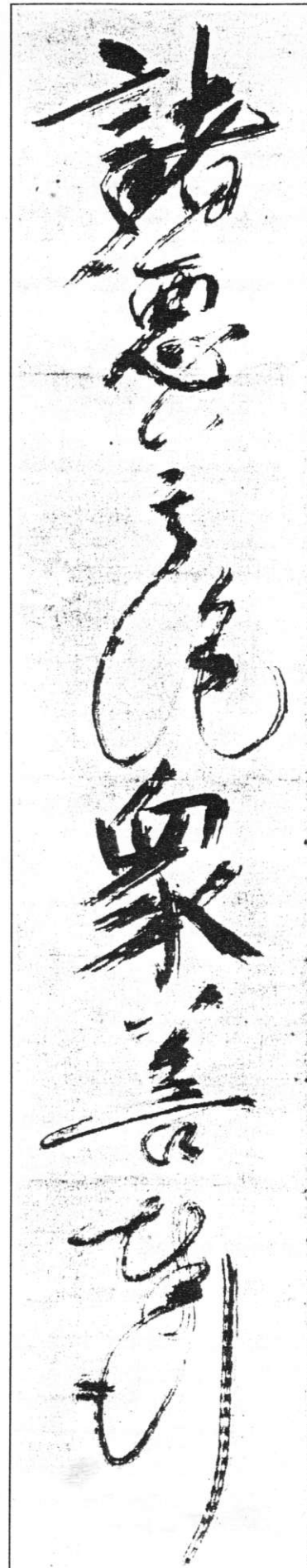
IN EVERYTHING WE
TOUCH AND WE DREAM

AND IN THE NIGHT OF
OUR IGNORANCE
YOU SHINE A LIGHT
UPON THE STAGE OF
YOUR DANCE
FOR US TO JOIN AND
MOVE IN YOUR SHOW
TO THE RYTHMS, THAT
ONLY YOU KNOW

WEAVING IN THE BLISS
THAT YOU ARE.

MADHUSUDAN

"from the world of passions
I return to the world beyond passions,
a moment of pause
if the rain is to fall, let it fall;
if the wind is to blow, let it blow."



Local Employment Trading System (LETSystem)

Local Employment Trading System (LETSystem) is the name of a new effective application of network concepts developed in Canada, which can build and strengthen local communities. It is essentially an alternative banking system which can enable local economic survival when regular money is scarce.

A LETSystem supplements the conventional monetary system to bring underemployed resources, people, equipment, land and energy into effect as they are needed by the community. Over 30 Canadian local communities have implemented LETSystems, which run as non-profit co-operatives.

Detailed information including an Instruction Manual is available on disk (three 5.25" IBM) on request. An Introductory Information Kit is also available for \$2 posted.

PERTH LOCAL CONTACT: Allan Kirkpatrick; for forthcoming workshops, Information Kits, or simply anyone interested in contributing to the collective. P.O. Box 1190, Fremantle. Phone: 3824961 or 3615899.

ESSENTIAL CHARACTERISTICS

1. A LETSystem is operated as a nonprofit agency whose rights and authority are vested in a TRUSTEE who acts as an agent for the members who are principals. LETS provides a service that allows members to exchange information to support trading and maintains such accounts of that trading as members request.
2. The agency maintains a system of accounts in a quasi-currency, the unit of value being related to the prevalent legal tender.
3. Member accounts start at zero; no money is deposited or issued.
4. The agency acts only on the authority of a member in making a credit transfer from that member's account to that of another.
5. There is never any obligation to trade, but members must be willing to consider trading in "green" dollars.
6. A member may know the balance and turn-over of another member.
7. No interest is charged or paid on balances.
8. Administrative costs are recovered from member accounts on a cost-of-service basis.
9. Accountability for taxes incurred by members is the obligation of those involved in an exchange, and LETS assumes no obligation or liability to report to taxation authorities or to collect taxes on their behalf.

EXAMPLES

Joe cuts firewood. Peter is a welder, and he wants wood but has no money. Joe doesn't want any welding. In a barter system, that's usually where it stops. However, if Joe and Peter are members of the LETSystem, then Joe delivers the wood, and Peter picks up the phone. He dials the LETSystem office and says, "Hi, this is Peter, no. 48, please acknowledge Joe, no. 83, \$75 for firewood." Joe's account balance increases and Peter's decreases by \$75. In turn, Joe employs the carpenter, the carpenter gets a haircut, gets some clothes made, buys food from the farmer. The farmer now has a way to pay for a welder, so Peter gets to work again.

IMPRESSIONS FROM CALCUTTA

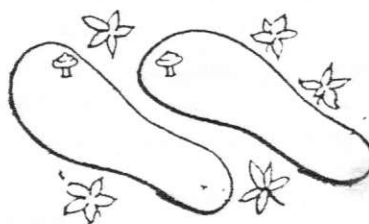
“I want Him, I love Him, I want Him.”

Of all the words, these were the ones that left the biggest impression on my mind when Dharmendra returned from seeing Baba. He is 11 and Vivek and I felt that the time was really ripe for him to meet his guru, so by His Grace the trip was arranged and all went well. The difficulties began for him right away as it was hot rainy and muddy! He pestered Vivek every step of the way to go immediately to Lake Gardens, his zeal reached zenith by the time they actually got there! His first impression on seeing Baba was one of total enchantment and he raved and raved about how beautiful He was for some hours after, making it impossible to converse on any other subject. Then the desire for Personal Contact invaded his mind and all his time and energy was engaged in pressing for PC. When it became fairly obvious he was too young, his attention became fixed on being a guard for Baba and by His unfathomable Grace, he got the opportunity. I gather it was quite a drama getting a uniform to fit him and persuade the various people involved that he really did have permission from the in-charge (who was absent and unable to be reached at that stage!). Anyway the uniform was procured and he was drilled by several kindly and helpful Dadas.

The first field walk he describes driving along after Baba's car, and the passers by give to Baba. Once a whole wedding party ran away from the bride and groom in a park to watch Baba go by. Also a handful of dogs furiously scrapping together stopped to look as He passed and began again when the car had gone ahead! Dharmendra was fortunate enough to go several times and describes the field walks as very magic, still and quiet, intimate with Baba and very very special. Baba showed His shoes to Pratap and asked if they passed, if they were clean enough to get into the car again and Pratap replied “You'd pass no matter what you had on your shoes Baba.” Dharmendra was in awe of all this. One night he was allowed to hold the torch and walk beside Baba and describes a circle of light with only the sight of His Holy feet moving along through the circle. The last night Dharmendra was a little sad, thinking some feeling of separation was going to come. As Baba sat in the car He turned to Dharmendra and looked in his eyes and gave Namaskar, and Dharmendra says “that's because he knew it was my last night Mom”. During reporting when his father was inside, he was removed from a great view, much to his regret, but found that if he sat with his head against the wall he could feel the vibration of Baba's voice - he couldn't hear any words but could feel Baba speaking.

To see that child's face aflame with devotion, eyes wide and full and hear him say “I want Him, I love Him, I want Him” is one of the deepest experiences of my life and certainly the deepest of my life as his mother. He has found the love of his life and it's quite a thing to witness - obviously the deepest experience of his life.

Dharmendra



A Day in the Life of an LFT Trainee.

Time; Sunday, Eighth of November. 1987.

Place; At the Anandapalli Training Center, right in the heart of the Siberian sector of the Sunshine State.

Person; Atma.

THE DAY BEGINS.....

- 4.45a.m. Aaah! The refreshing taste of half bath .
- 5.00a.m. Painca Janya; Together we join the kookaburras in their morning song.
- 5.30a.m. Effort to complete (part 1): 'If I can just reel in this bad monkey, then I will be that 'Supreme Being.'
- 6.30a.m. Asanas; Me posturing upon the infinite.
- 8.00a.m. Breakfast; Maximum utilization and rational distribution of six organic apples
- 8.30a.m. Cleaning duties; Sweeping the floor, sweeping the mind.
- 9.00a.m. Orchard work; "O nectarine tree, if you endeavor to bring me to the path of fruit, I'll endeavor to bring you to the path of Bliss.
- 12.00a.m. Bath; Washing the body, washing the mind.
- 12.45p.m. Effort to complete (part 2); 'If these flies would just buzz off, then I will be that Supreme Being.'
- 1.30p.m. Lunch; Maximum utilization and rational distribution of two Tropicano Pizzas (King Size, of course).
- 2.00p.m. Moanabrata Walk; A silent movement, each step like the repetition of one's mantra
- 3.00p.m. Class; As Dada garlands the lessons in BABA's stories, the walls of the room start to disappear, and the carpet, yawns and stretches, stretches out over the world.
- 4.00p.m. Sports; Self Realisation through soccer.
- 6.00p.m. Effort to complete (part3). 'If I could just give up rasagoolies, then I will be 'that' Supreme Being.
- 7.00p.m. Asanas; Now the infinite is posturing me.
- 7.30p.m. Dinner; Maximum utilization and rational distribution of strawberry cheesecake.
- 8.00p.m. TV: Why does 'Dallas' have to be a finite manifestation of the infinite.
- 8.01p.m. Reading of the Scriptures; All these pages of words, from sages of the past, leading me to the one word. Thank you.
- 9.30p.m. 16 Points Chart; BABA! So many crosses. And there's no use telling fibs because He is always watching.
- 9.45p.m. Effort to complete (part 4); If only this effort was effortless, then I would be that Supreme Being.
- 10.30p.m. Use of hard bedding; within two minutes the trainee is asleep.

.THE DAY ENDS.



Swami Speaks Out On Channeling (Or Living In The Immaterial World)

Swami Beyondananda

Channeling. It seems that everyone is either talking about it or doing it. We decided to ask our resident guru, Swami Beyondananda, his thoughts on the subject. The result is this interview - which Swami insists is channeled. ("So if it isn't funny" he says, "don't blame it on me.")

Swami, there seems to be a tremendous interest in trance channeling nowadays. Books written by disembodied entities from the next dimension seem to be the rage. Why channeling, Swami?

Well, to tell you, in my astral travels, I have often journeyed to the next world, and I must be honest. Like unemployment, for example. Souls are lined up twelve deep for reincarnation. Meanwhile, back on earth we're practicing safe sex. Sure, there are openings among some of the lower-vibrational creatures, but truthfully, after you've gone around a couple of times as a squirrel, it loses its charm.

But Swami, most of these entities seem to be perfectly fine without bodies.

Of course, that's what they say. Believe me, I know some of these guys. They've got a closet of clothes, and nothing to wear them on. Certainly, there's something to be said for higher consciousness, but to paraphrase the song, everybody needs some body sometime.

It's an esteem issue, and a serious psychological adjustment for souls to make in the next world. Without bodies, they feel like "no bodies". And if they can't be reborn into one, then by Seth, they'll find another way. Meanwhile, some of these same people on earth who don't want the muss and fuss of having children are learning to bring beings in another way. Channeling beats childbirth and toilet training, and PTA meetings and punk haircuts. And if they don't like the static they're receiving, they can always change the channel.

Swami, have you ever been a medium?

My guru, Harry Cohen Baba, "The Garment Center Saint," used to insist I was a medium. But with all the Soul Food they serve on those higher planes, by now I must be a large. No, I mean have you ever channeled entities?

You know, I've never had much luck channeling entities, although I've channeled a few nonentities. I seem to get composite personalities, like Cayce Stengel. He's a brilliant healer, except you can't understand a word he says.

I understand a lot of creative work is channeled. Can you tell us anything about this phenomena?

I'll say one thing. All of my own material is channeled, and that's how I like it. That way, if people don't like what I am saying, I tell them it's not my fault and they should write a letter to the Director of Programming. According to another spiritual master I have known, Baba Oom Mow Mow, most great rock'n'roll songs were either directly channeled or else written under the influence of spirits.

Baba Oom Mow Mow? I don't think I've ever heard of him.

Oh, he was a great master during the 1950's and 1960's who taught the Golden Rule of Rock'n'Roll: "Do wop unto others as you would have them do wop unto you." And he had his own cosmic recording label, Akashic Records.

Moving right along, many of these entities have made dire predictions about the fate of the planet earth in the coming years, particularly about violent upheavals in California. Can you shed any light on this?

Well, you know I hate to spoil the movie for people by telling them how it's going to turn out. Besides, Creative is still at work on the script for that one. But I will say this. The times they are a changin', and those people who say, "It ain't me, babe," and have this "don't-think-twice-it's-allright" attitude will surely find themselves on desolation row.

**Swami say's,
"Enlightenment isn't a bureaucracy, so you don't have to go through channels."**

So you're one of these spiritual masters who feel we must change the world, right?

No, actually I do not believe in changing the world. I am tired of changing the world. I say, let's toilet train the world - and we'll never have to change it again. There are too many of us who think the world's one big potty, and insist on dumping wherever we

please. Which means that the rest of us must watch what we step in along the path. I would suggest a waste disposal program for our own personal toxic wastes. It is called Tantrum Yoga, which allows us to channel our negative energies and use them to heat our homes, run out cars, and recharge our batteries. Then we all can walk the path with our heads held up high.

Speaking of the future, Swami, how will the world end?

Like anything else. The music will fade, and they'll run the credits. But do not be concerned, my children. It is my understanding the Sponsor very much enjoys the show, and it should run for many, many more seasons.

Swami, some entities have said that the best way to survive the coming years is to invest in diamonds and hoard food. What do you think?

I say invest in hearts and give food away.

Do you have any last word for our readers on channeling, Swami?

I think channeling is fine. I disagree with those who feel these entities are a bunch of "no-bodies" trying to muscle in on our business. But I will issue this caution. Think of them as consultants, not managers. Do not fall prey to Oughtism, where you oughta-matically do what these beings say because they say you oughta. Remember, they were human once too, so don't let them oughta you around. And remember what my beloved guru Harry Cohen Baba used to say: "Enlightenment isn't a bureaucracy, so you don't have to go through channels."

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*Ananda Madhuri WWS M.U.
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ACARYAS OF SUVA SECTOR

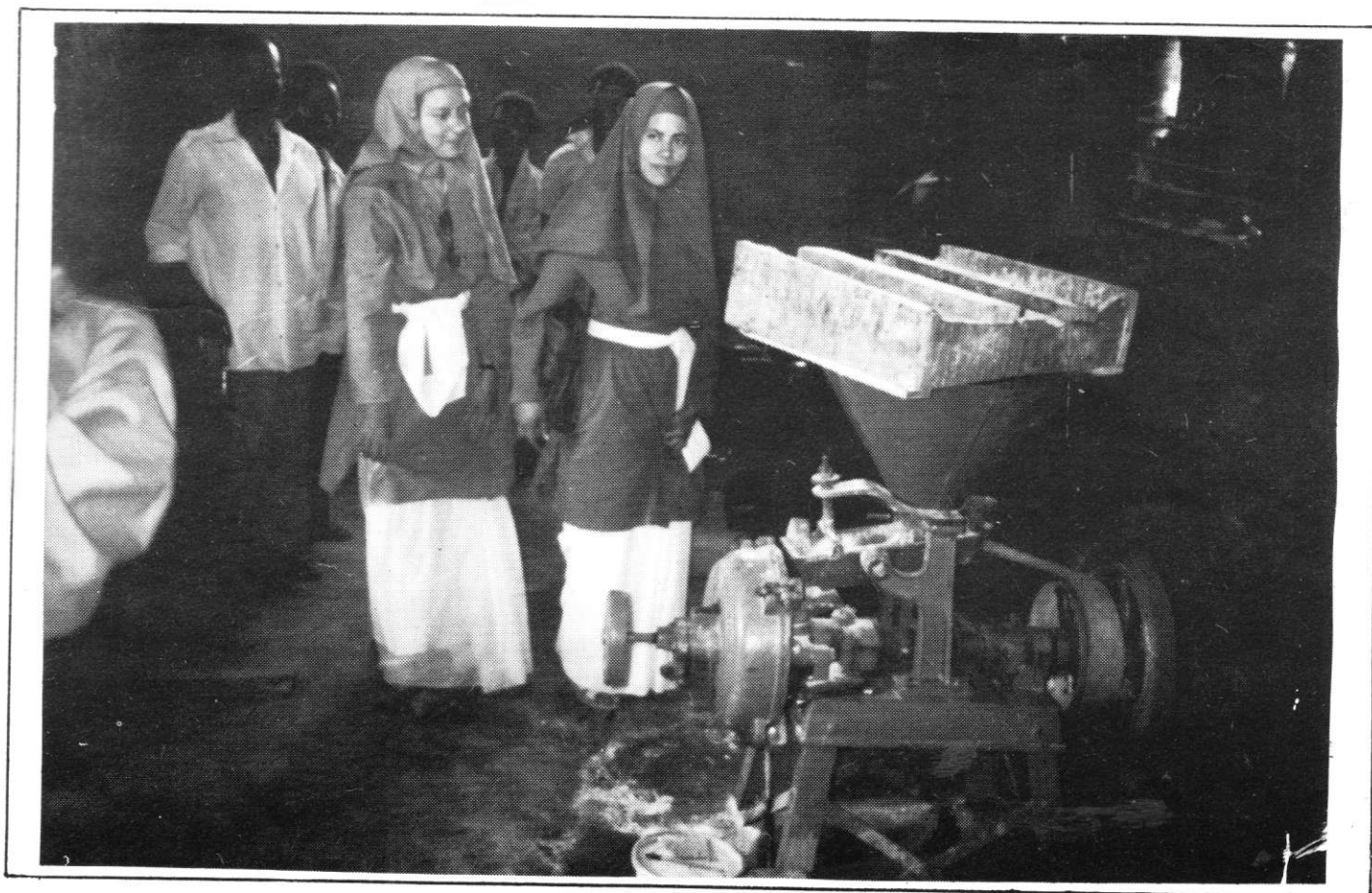
Ac. Paritoshananda Avt. Sectorial Sec.
Sectorial Office
Ac. Parananda Avt. Renaissance
Universal/RAWA Sec.
Ananda Palli
Ac. Agamananda Avt. AMURT/Dharma
Pracar Sec.
Adelaide
Ac. Rainjananda Avt. Sectorial Office
Sec.
Sectorial Office
Ac. Madhvidyananda Avt. Society
Building/Farm Sec.
Sydney
Ac. Jayeshvarananda Avt. Master Unit/
Ind.Pro./Farm. Pro. Sec.
Sectorial Office
Ac. Rtabuddhananda Avt. Education
Sec.
Sectorial Office
Ac. Dhritijnananda Avt. Press &
Printing/EMS Sec.
Perth
Ac. Diipaunkara Brc. PR/Publications/
Medical Sec.
Adelaide
Ac. Kapil Brc. Regional Sec. Brisbane

Brisbane
Ac. Manibhusan Brc. Regional Sec.
Guam
Guam
Ac. Anumaya Brc. Regional Sec.
Wellington
Auckland
Ac. Cittabodhananda Avt. Trainer
Ananda Palli
Ac. Divyalokeshananda Avt. SF &
Acting Regional Sec.
Port Moresby
Ac. Subreshvarananda Avt. CS SDM
Melbourne
Ac. Nabhaniilananda Avt HPMG Sec.
Melbourne
Ac. Rainjaneshvarananda Avt. CS VSS
Brisbane
Ac. Krsnasevananda Avt. SSAC
Melbourne
Ac. Krsnapremananda Avt. CS PU
Brisbane
Ac. Nityapremananda Avt. Fed. Sec.
Sydney
Ac. Manikanta Brc. IF Sec.
Auckland
Av. Ananda Sampurna Ac. WWS in

Charge
WWS Sectorial Office
Av. Ananda Vijaya Ac. Trainer
Melbourne
Av. Ananda Bratati Ac. HPMG (L) Sec.
Mamata, Auckland
Av. Ananda Madhucanda Ac. PWSA &
Education Sec.
Lismore
Av. Ananda Nivedita Ac.
Sydney
Av. Ananda Renuka Ac.
Sydney
Brcii. Shyama Ac. Diocese Sec. Bris-
bane
Brisbane
Brcii. Sarala Ac. Diocese Sec. Perth
Perth
Brcii. Arpana Ac. Diocese Sec. Hobart
Hobart
Brcii. Tapasuddha Ac. Diocese Sec.
Suva
Suva
Brcii. Aparajiita Ac. Diocese Sec.
Auckland
Mamata, Auckland



New car and grinder at the Ghana project in Africa.





Blissful wedding of Taranii and Dinkar at Anandapalli.